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SKETCHES OF THE HISTORY OF THE WALDENSES AND ALBIGENSES

No IV.

The flight of Peter Waldo from Lyons, and the consequent dispersion of his flock, throughout the South of France, took place in the year 1163. The Pope, anxious to suppress in its infancy every doctrine that opposed his exorbitant power, convened, in the course of the same year, a synod, at Tours, a city of France, at which his bishops and priests, in the country of Toulouse, were strictly enjoined to adopt such measures as appeared best calculated to promote his favorite object. These injunctions were obeyed and executed with the severest rigour. Many of the Waldenses took refuge in the valeys of Piedmont; others proceeded to Bohemia, and not a few migrated to Spain, whence, in 1194, they were banished by Ildefonso, "as enemies of the cross of Christ, profaners of the Christian religion, and public enemies to himself and kingdom."

Yet notwithstanding these inhuman proceedings, both in France and Spain, "so mightily grew the word of God and prevailed," that in the year 1200 the city of Toulouse, and eighteen other principal towns in Languedoc, Provence and Dauphine, were filled with Waldenses and Albigenses. Several of the French nobility afforded them protection. Their numbers and growing influence, spread universal alarm at Rome, and the most spirited exertions were determined on for subduing them.

The first measures resorted to, were the issuing of papal canons and sentences of excommunication. The whole sect was anathematized—ordered to be banished—forbid the enjoyment of Christian privileges, while living, and burial when dead—kings, princes and magistrates, were called upon to support and assist the clergy, with the power of the sword; to confiscate the property, and destroy the dwellings of these heretics, and of all who countenanced them.

Archbishop Usher, says that the Catholic preachers of that period, had one favorite text—Psalm, xlv. 16. "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?" Their preaching was as uniform

as the text ; they usually concluded with an exhortation to join the armies of the Pope, and assist in butchering those heretical villains, the Waldenses.

About this time, Count Raymond, of Toulouse, was excommunicated as a favourer of heretics, because he could not be induced by all the entreaties of the Pope, to banish so many peaceable subjects from his dominions. Philip, king of France, was reminded of his duty, in not very modest terms, to take up arms against the Albigenses, in order to avoid the suspicion that he was himself a heretic. But all these efforts not answering the sanguine expectations of the Pope, he seized with avidity the proposition of Dominic, for establishing the inquisition. In the year 1206, Dominic, by letters patent from his Holiness, was created inquisitor general, and soon after confirmed in his 'new office' by the council of Lateran. He took possession of the house of a nobleman, near Narbonne, where he fixed his court, and commenced the operations of his iniquitous system. Converts were offered the remission of their sins, plenary indulgences, and various other privileges ; while the obstinate were branded, imprisoned and tortured. Multitudes were allured by these deceitful pretexes, to enrol themselves under the banners of Dominic, vainly imagining, that they could thus make compensation for their sins. With this crusading fraternity, the father of the inquisition commenced the trial and slaughter of heretics. But still the cause of papacy advanced so slowly, that the Pope was dissatisfied. War was declared, and the Catholic princes were invited to take up arms for the honour of the church.

The court of Rome, however, wishing to preserve the semblance of decency, before they proceeded to compulsory measures, proposed that the two parties should publicly discuss some topic of difference between them. The party which could not maintain its sentiments from the Scriptures, should confess themselves vanquished. The proposal was accepted—the place of conference agreed upon was Montreal, near Carcassone.

Arnold Hot, on the side of the Albigenses, undertook to prove that the mass and transubstantiation, were idolatrous and unscriptural—that the church of Rome was not the spouse of Christ—and that its polity was of a wicked and pernicious tendency. He discoursed upon these subjects four days with such readiness, perspicuity and forcible reasoning, as to produce a strong impression on the minds of the audience. Arnold called upon his opponents to defend themselves. But it was soon announced by the umpire of the papal party, that nothing could be determined—*because the army of the crusaders was at hand*. What he asserted, was, alas, but too true. The papal armies advanced, by fire and faggot, instantly decided all the points of the controversy. Dr. Grosvenor says, that above 200,000 of the Albigenses were destroyed in the short space of two months. Count Raymond, still extended towards them his protection and patronage, for which the Pope sent against him an army of crusaders. He was induced to submit, under the most humiliating circumstances, and promise strict obedience to the papal authority. But the army was still kept in the

field, taking possession of the cities of the Albigenses, filling their streets with slaughter and blood, and committing to the flames such as they took prisoners. Beziers was destroyed by fire, and its inhabitants to the number of 23,000, were indiscriminately massacred. Cæsarius informs us, that when the crusaders were about to enter the city, knowing that there were many Catholics mixed with the heretics, and hesitating how they should act in regard to the former, application was made to the Abbe of Cisteaux, for advice, who instantly replied, "kill them all—the Lord knoweth them that are his." The city of Carcassone shared a similar fate, not however, without immense loss to the army of the crusaders.

The Earl of Montfort, a man of a fierce and ungovernable temper, was now appointed to the supreme command. Under the mask of piety and religion, he set no bounds to his rapacious cruelty, but plundered, assassinated, and committed to the flames, the poor Albigenses, without regard to character, sex, or age. After a series of cruelties, the most shocking and barbarous, he was killed by a stone, in 1218, at the siege of Toulouse.

In 1221, Earl Raymond, died, and was succeeded by his son Raymond, who soon banished the inquisition from his dominions. Pope Innocent, III. also died about the same time, and was succeeded by Honorious, III. who was no sooner elevated to power, than he issued his denunciations against all heretics, and violators of the ecclesiastical immunity. He excommunicated the young Raymond, and commanded the Dominicans to proclaim a holy war against him and his adherents, to be called the penance war. Louis, king of France, was induced by the entreaties of the Pope to join them, and take arms against the Albigenses. An army of crusaders was collected, and Louis at their head, sat down before the city of Avignon. Raymond defended the city with great bravery, and the enemy were on the point of raising the siege, when, by the perfidy of the Pope's legate, they gained admittance into the city, and put the inhabitants to the sword.

Avignon being thus taken, the crusaders next bent their forces against Toulouse. This city, which was most gallantly defended, maintained a long siege, but was at length taken, and Raymond compelled to submit to most disgraceful terms.

From this period the Albigenses declined greatly in France.—Being no longer permitted to find an assylum under any of the reigning princes, such of them as escaped the edge of the sword and the vengeance of their adversaries, fled for refuge into the valleys of Piedmont and other places, where they might enjoy the liberty of worshipping God according to a good conscience. A circumstantial detail of their persecutions during the first thirty years of the 13th century would fill volumes. The perfidy, the barbarity, and hypocrisy of the scenes over which Pope Innocent presided, can not be fully represented. Limborch says, that one of the Dominican friars was called 'the hammer of the heretics,' on account of the number he burned or buried alive. In Alby, La Vaur, Gaillac, Las Cures, St. Anthonin, and other important towns, hundreds perished in the flames. In Paris, 14 teachers among the Albigenses were burned. In England, says Thuanus,

they were treated with more mildness, if loss of life be the measure of punishment, for they were only *branded* with a hot iron, on their shoulders or on their foreheads.

But, independent of those that fell by the edge of the sword, or were committed to the flames by the soldiers and magistrates, the inquisition was constantly at work from the year 1206, to 1228, and produced the most dreadful havock among the disciples of Christ. The number apprehended during the last mentioned year was so great, that it was pronounced impossible to defray the charge of their subsistence, or even to provide stone and mortar to build prisons for them. Several archbishops therefore petitioned the monks of the inquisition to defer a little their work of imprisonment, till the Pope was apprised of the immense number apprehended. In 1229, the council of Toulouse forbid laymen to have the use of the Old and New Testament. They, who out of devotion, desired it, were permitted to have a Psalter, a Breviary, and the Hours of the Virgin—but these were positively forbidden to be translated into the vulgar tongue. “This is the first time (says the Abbe Fleury) that I have met with this prohibition.”

While persecution was raging with relentless fury against the Albigenses in the southern provinces of France,* their brethren in the valleys of Piedmont appear to have enjoyed a large share of external peace. Their churches had rest, and walked in the fear of the Lord. The Dukes of Savoy, a succession of mild and tolerant princes, turned a deaf ear to the repeated solicitations of the priests and monks, and, from the year 1200 till 1487, a period of nearly 300 years, peremptorily refused to disturb or molest them. An effort was made to introduce the inquisition into Piedmont, but its establishment was wisely resisted.

Many of the Albigenses sought shelter from the storm by crossing the Pyrenees into the Spanish provinces of Arragon and Catalonia. They there established churches, and boldly preached their doctrine. But hither the vigilance of the inquisitors traced their steps, and accordingly, in the year 1232, the inquisition was brought into Arragon, and soon after established in Tarragona.

Constans says, that about the year 1213, Germany and Alsace were full of the Waldenses. Two considerations may enable us to account for this. One is, the destructive war that was waged against the disciples of Christ in France, supported by the terrors of the ‘holy office,’ which would necessarily drive them to seek security in other countries.

The other is, that a violent quarrel at this time between the Pope and Frederick II. Emperor of Germany, withdrew the attention of the former, from the persecution of the heretics, and they were allowed a season of respite. This quarrel retarded the establishment of the inquisition in the different parts of the German empire, and gave the Waldenses an opportunity of propaga-

* Mede and Newton, compute the number of Albigenses, put to death in France, between 1206, and 1228, at 1,000,000. Clarke, in his Martyrology, doubles the number.

ting their sentiments more extensively. But after the death of Frederick, the Pope proceeded with renewed vigour in his inquisitorial persecutions. Vignier states a fact concerning Echard, a Jacobin monk, who grievously harrassed and oppressed the Waldenses in Germany, that is worth mentioning. After performing the duties of his office as inquisitor, for a long time, with the fiercest severity, he was induced by certain circumstances, to investigate the causes and reasons of the separation of the Waldenses from the church of Rome. The result was, that the force of truth prevailed over his prejudices, he became a pious man, joined the people whom he had long persecuted, and afterwards sealed his testimony to their faith by suffering martyrdom at Heidelberg. In France and Germany, the persecutions continued to rage, but still the disciples of Christ continued to increase in numbers and influence.

About the year 1370, a colony of Waldensian youths, of Dauphine, sought a new settlement in Calabria, where they enjoyed security and the benefits of toleration, until the year 1560, when they formed a union with the church at Geneva, of which, Calvin was the pastor.

During the 13th century, the Netherlands exhibited many shocking scenes of the slaughter of the Waldenses. Here they obtained a new appellation—*Turilupins*—the wolves of Turin—because, driven from the society of men, they were compelled to dwell with the beasts of the forest.

In Poland, Lithuania, Italy, Albania, Lombardy, Milan, Romagna, Vincenza, Florence, Val Spolentine and Sicily, many were found after the French persecutions. But even in these places, the papal fury raged against them—they were executed, their houses razed to the ground, their goods confiscated, and, according to Perrin, the slumbering remains of the dead, were dragged from the graves, and their bones committed to the flames. Reinarius Sanah, says, "they had churches in Constantinople, Philadelphia, [in Asia Minor,] Sclavonia, Bulgaria, Digonitia, Livonia, Sarmatia, Croatia and Dalmatia."

That the doctrines of the Waldenses, had begun to spread themselves in England, about the close of the 13th century, is sufficiently obvious, from a fact mentioned by Archbishop Usher, that in the reign of Henry III. "the orders of the friars Minorites came in to England, to suppress the Waldensian heresy." A most distinguished character in Ecclesiastical History, appears to have lived in England about this time—Robert Greathead, bishop of Lincoln. He was an opposer of the papal authority, preached the doctrines of grace with discrimination and fidelity, and contributed not a little to the advancement of evangelical piety, within the limits of his diocese. The Pope, designed acts of the greatest severity against him, but was much restrained by the conclave of cardinals who feared a tumult, and who, on this occasion, uttered the memorable prediction—"It is evident, that a revolt from the church of Rome will one day take place in Christendom."

THOUGHTS ON THE LAPSE OF TIME ; PROPER FOR THE BEGINNING
OF THE YEAR.

"Sun stand thou still." Joshua x. 12.

Miraculous as was the event these words refer to, and this the only instance upon record, in which the sun obeyed the voice of a man,* yet the apparent revolutions of that orb around our earth, being the measurement of our days, months and years, the above command is but too descriptive of the wish of mortals, to carry the reins of time in their own hands, and either stop or hurry on its progress as they please. Let it stand then as a motto to my reflections, and proceed with me, while I consider the sun as an emblem of the rapidity of time, and view the conduct of mankind respecting it ; from whence we may learn the vanity of human wishes, and the right improvement of life. If Joshua was empowered to arrest the sun in its course, still time went on ; "it flows and flows, and will for ever flow ;" and it may be worth while to take notice, for a moment,

1. How fast that time flies, which is spent in folly and pleasure ? Unsatisfying as the gratifications of this world are, there is something in them delusive and bewitching to the minds of unenlightened men ; the true reason of which is, that blinded by sinful prejudices, they do not see them to be those empty things, which souls that have tasted of the love of God discover them to be. Hence they are borne away by them : deceived, and in the dark, they fancy them to be the alone happiness, because they have no idea of that which is higher ; fondly hugging the delights of the flesh, they would fain say, "*Sun stand thou still.*" "*Time stop.*" "*Years, roll no longer.*" But in vain. Time steals on. The moment of pleasure hastens to its exit ; and the more their minds are pleased, the swifter, at least the more unperceived, its departure, and they wonder that it is so soon over. Hence also it is, as well as from its effects upon the constitution, that a life spent in luxury and dissipation, brings on a speedy old age. When the young man looked forward to the years he had no doubt of living, he thought how many he should possess ; "*And all those,*" he said, "*will be pleasant.*" Suppose they are so, and he meets with no greater than ordinary trials ; yet fast come the evil days, and the years fast draw nigh, when he shall say, "*There is no pleasure in them.*"

* As the probability of this story, that the sun and moon stood still for a whole day, while Joshua overcame the enemies of the Gibeonites, hath been treated with strong ridicule by the infidels of the close of the last, and beginning of the present century, it may be observed, that not only is it related in the Bible, but there are traces of it in the writings of Heathens, which, though mixed with their mythology and wrapt up in fable, intimate to us, that there was a particular time when, in certain places, the day was as long as two days. So they speak, therefore, of the sun stopping his chariot, to hearken to a concert of music by certain nymphs ; and again, that the heavens blushed, and the sun stood still at the

Old age creeps on ; health decays ; strength fails ; the grasshopper becomes a burden ; the daughters of music are brought low ; and when the seasons of mirth are looked back upon, and considered as past, they will seem as a dream when one awaketh. So quick the lapse of sensual joy ! On the contrary,

2. How slow appear the days of expectation and of pain ! How tedious to young people the interval which prevents their acting for themselves ! How they long for the time, when no jealous eye shall watch over their conduct ! When they shall be from under the inspection of parents or guardians, and live without controul. Instead, therefore, of saying, "*Sun stand thou still,*" they wish him to speed his flight ; they wish the hours of expectation were annihilated. Do not wish it. They move fast enough for the good you do in them ; fast enough to bear you on the journey of life ; and what people call time enough, they will find at length to be little enough. Make much of what you have got ; for when gone you can not recall it ; and depend upon it, that if you are earnest in filling up your time to some good purpose, (to improve yourselves in that which will be of use to you when grown up, and more especially in seeking the salvation of your souls) your time will not hang heavy upon you. 'Tis idleness which often represents time as a loiterer ; but how pitiable are the cases, alas ! in which, from necessity, days and months appear to move with a lingering pace ; to the poor prisoner, confined in a dungeon, and abandoned to sorrow and wretchedness ; to the patient racked with pain, a diseased body, or a distracted mind, and who in the morning saith, "When will it be evening !" in the evening, "When will it be morning !" How remarkable do circumstances alter our view of things, of the same thing ; give wings to time, or render it an oppression ! Let us,

3. Consider another idea suggested. While the sun goes on its race, how unprofitably do multitudes waste the days and years of their lives ! The observation of Moses the man of God, Psalm xc. 9, that *we spend our days as a tale that is told*, is applicable to

cruel murder committed by *Atreus*, upon some young children, whom he slew, dressed and served up, for the entertainment of their father. But the fable in which this history is most fully and exactly hinted at, is that of *Phaeton*, a rash young man, who (as *Ovid* feigns) had the ambition to guide the chariot of the sun ; but not being able to manage the horses, they left their regular track, and would have set heaven and earth on fire, if *Jupiter* had not stopped them, and slain *Phaeton* ; and that the chariot continued fixed for one whole day, enlightening that part of the world, while it was proportionably dark elsewhere. The moral of this fable is this : that young men should not aim at things greater than they are capable of, as *Phaeton* aspired after guiding the sun. But leave out the fabulous part of the narration, and the plain story remaining is, "that, according to tradition, there was a period, when the sun did actually stand still on a particular spot of the earth, where it was light twelve hours longer than usual, and other countries had twelve hours longer night."

more senses than that in which perhaps he chiefly meant it. He meant it of the brevity of life ; but it is true, that the lives of most are as uninteresting as the relation of an old story, which may be laughed at, but gives no instruction, and is not worth remembering. Do but survey how the many that surround you dispose of their precious time : in eating and drinking ; in dressing and visiting ; in singing and dancing ; in diversion and amusement ; in neglecting their own duties, and making remarks on the faults and foibles of other people ; so that the conclusion of their frivolous existence witnesses, that they have lived for nothing good to themselves or their neighbors. Look at another set, and to say the best of them, their lives are spent in contrivances to get money, or in schemes to increase or get rid of it. Few comparatively are they, who really benefit their fellow creatures, (their own families excepted) and fewer still who lay out life, in the things that concern their everlasting peace. The sun rises and goes on his way ; the beasts of the field instinctively perform their several functions ; the grass grows and the trees bring forth fruit ; the heavens declare the glory of God, and the firmament sheweth his handy work ; day unto day uttereth speech ; night unto night sheweth knowledge ; and every day and night doth the whole of nature reproach that worse than brute of a man, who, endowed with a rational soul, lives without God in the world. Look further ; at whom ? at yourselves for once in your lives, and say, of what avail have your years been, either to yourselves or others, either for this world or for that which is to come. I shall presently hint to you how necessary this self-inspection is ; let me now advert to a

4. Idea : What thoughts of the lapse of time hath a trembling soul on the bed of death ! Let me call him up to your meditations. His body enfeebled by disorder ; his whole frame filled with agony ; his eyes sunk in his head ; a cold sweat bedews his face ; his limbs are benumbed by the hand of death ; his pulse beats low ; and the oppression at his heart will hardly permit him to draw his breath. Contemplate this emaciated object. " Poor creature !" you say, " it would be well for him to be out of his pain." Does he think so himself ? Put your ear to the door of his mouth ; he can scarcely whisper : but hearken to the doleful accents that proceed from him : " *Call time back ; whither is it gone ; wasted ; lost ? O ! that I could live over again ! but that is impossible ! yet—O ! that I might be spared a little longer ! sun stand thou still ; stop, stop my minutes ; whither will ye hurry me ? why drive me on before I am ready ? but go they will, whether I am prepared or not. God have mercy upon me ! O ! take warning, take warning by me, and seek God, while you have health before you.*" Ah ! the horrors of death-bed remorse ! it will pierce your heart with unutterable anguish ! Why does a poor soul thus groan at the apprehension of approaching dissolution ? What makes him fear ? Is it nothing ? Is it a bugbear ? Is it not the reflection on a life spent in sin, and that this sinful life will be succeeded by a solemn eternity ? To the transactions then of that awful state, (as far as revealed to us) suffer me now to

5. Direct your attention. Time is a small portion taken out of the vast ocean of eternity, and which is, drop by drop, returning to that boundless sea from whence it was drawn. When we are born, we enter upon the race of life, and there is a certain limit, to which every one runs, and which is never exceeded by any. Much of life is spent in the weakness of infancy, the trifles of childhood, or the playthings of youth ; much in refreshment and in rest ; and much in the business necessary to our subsistence. Let these be subtracted, and what a small, an uncertain remainder ! And let that remainder be well or ill spent, it goes on without interruption ; it brings on death, conveys the body to the grave, and the soul to eternity. That also which makes death so terrible to the wicked, and of importance to us all to lay to heart is, that as time is irresistibly hurrying us on to death, so judgement will follow, which it is as impossible to evade. We must all give account to God, whether we have slumbered and slept, or laughed, or sung away our time ; whether we have been careful and cumbered about many things, to the neglect of the one thing needful ; or whether we have been convinced of our sins, brought near to God in Christ, and passed the time of our sojourning here in fear ; in daily humbling ourselves before God ; in living by the faith of the Son of God, and the exercise of that repentance which is not to be repented of ; in glorifying God and following Christ ; in being useful to our families, to the church and to the world, and in looking to the things that are not seen, and are eternal. A strict and equitable scrutiny will take place, and from that decision there will lie no appeal ; but we shall be adjudged, either to life or death, to heaven or hell, to light and glory with God, or to misery and darkness, in that prison-house of despair, where "HOPE never enters," and where the mercy of God, is "clean gone FOREVER !" O ! how blessed will the godly be, in the embraces of their God, in the love of their Saviour, in the company of holy angels and glorified spirits ! O ! how will they praise the Lord, who, in this their day, gave them grace to discern the evil of sin, and directed them to Jesus, for pardon, comfort, sanctification and eternal life ! And how cursed will the wicked be, in darkness, fire and chains. I have yet to observe, what adds infinite weight to the thoughts of eternity, of heaven and of hell, that every thing there *stands still*, I mean, is *unchangeable*. In this world as the revolutions of time, so the circumstances of our lives, vary. This is in some views an *imperfection*, in others a matter of comfort. It is an *imperfection*, and cause of grief to men, that their best enjoyments are liable to accident and alteration ; so that if at any time happy, they know not how near sorrow is to them. Not even our spiritual enjoyments are without interruption, because mixed with our imperfections. Yet it is a ground of *comfort* to mankind to think, that while there is life there is hope. They whose affairs are at the worst, are willing to indulge an hope that they will be better. But the next is the everlasting world ; invariable as God himself ; and this consideration hath its peculiar comforts and peculiar sorrows. *Believer !* When you are now in an happy frame of mind, in fellowship with your heavenly Father, you find that satisfaction that you

are ready to say, "*It is good to be here. Let me dwell in the presence of God for ever.*" But you are in the body, you live by faith, not by sight, and your sweetest frames are subject to decay. Be comforted, that in heaven your joys will have nothing to allay them, or deprive you of them, FOR EVER. In heaven there is no night; yea more (perhaps to intimate the impossibility of a change) it is said, they will need no candle, neither the light of the sun, for the Lord God, the unchangeable fountain of light, giveth light to the inhabitants of that blessed place, and they shall reign for ever and ever, Rev. xxii. 5. Happy period! On the other hand, how terrifying a reflection, to the unconverted, that eternity will be unalterable! Now, if you are brought to seek the Lord, there is an hope of mercy that will not disappoint you. But if you die as you have lived, you will find in hell no change of state, no alleviation of pain, but one everlasting night without a day, or a ray of hope, that you shall ever escape from that place of torment. Up then and flee from the wrath to come. If you delay, perhaps you are undone. I can do no more than sound the alarm. May God second it by his Almighty spirit, before the axe is laid to the root of the tree, and you are hewn down and cast into the fire, Mat. iii. 10. Lord teach us to number our days, that we may apply our hearts unto wisdom!

ON INDISCRIMINATE HEARING.

The hints thrown out in the following article, *On Indiscriminate Hearing*, which we copy from the *Christian Monitor*, is well worthy the serious attention of every Christian professor. It has now become a small matter with many, *how*, or *what* they hear, provided always, that the preacher be fluent of speech, and seasons not his discourse too high with the peculiar doctrines of the cross. This state of things, is truly lamentable; for it has led multitudes to regard almost all classes of religious sentiments in the same light. Now, if there be but one faith, one Lord, how important the acquisition of truth; and no man in his senses, will assert, that all the vague systems of religion, are truth, which men pretend to receive from the scriptures. Indiscriminate hearers of the word, therefore, without some fundamental rules, or first principles, by which to judge of truth, (and most of this class of hearers are destitute of such principles,) will, instead of being led into all truth, only involve themselves in innumerable difficulties, if not downright scepticism. If indiscriminate hearing, be a just ground of complaint among that people where the article was written; how much more so in America, where we have an almost endless variety of sects calling themselves christian! In a word, let

those who seek the ways of Zion, "*Buy the truth and sell it not,*"

—It is a gem of inestimable value ; it is an attribute of the living God ; and who shall stand before Him with a lie in his mouth ?

I am no enemy to what is called occasional hearing, if a person cannot hear the gospel in his own place of worship, and if the gospel *be* preached in that place in which he is an occasional hearer. But to that species of hearing which I have endeavoured to express in the title of this paper, I am decidedly hostile. It is totally different. It is a false and undistinguishing appetite for hearing preachers and doctrines of every name, kind and tendency, —an insatiable curiosity of hearing something new and great, accompanied with a fearless and criminal thoughtlessness about the consequences. A few remarks on this species of hearing, appear to be much called for at present. This kind of hearing, I am afraid, is now become very common with many professed Christians of every denomination, and with many belonging to the United Secession Church. I know that there are some, and I have reason to suspect that there are others, who, when in different and distant parts of the empire, prosecuting their secular business during the week, are any thing but scrupulous in the selection of a place of worship on the Lord's Day. Perhaps a place of public worship in connection with their own church is never inquired after by them, or if known to exist in the place, another, be it cathedral, church, or chapel, which possesses the attractions for the carnal ear or eye, is decidedly preferred ; and the question, Whether they shall hear Arminian or Unitarian errors, or "*sound doctrine,*" is not allowed to have the smallest influence in making the choice. They are far from home,—from the eye of a minister or elders ; and they are determined to use their liberty.—The feelings which the Lord's Day is accustomed in other circumstances to excite, have scarcely a place in their breasts. That day they regard as a festival, and the exercise in which they propose to engage, as an amusement. Let preach who will, and let the doctrine be what it may, they are resolved to hear, and they act accordingly.

Many of those, too, who during the summer season repair to sea-bathing quarters, or to their country residences, must come under the description of indiscriminate hearers. It has often filled me with surprise and pain to learn, that some of these were so far ashamed of their religious connection, as to be the last persons to make it known that they are Dissenters ; and that, in order the better to conceal the degrading fact, they must not look to the place where the humble meeting-house star's, but repair with the great and fashionable to the most fashionable place of worship. These persons unspeakably *degrade* themselves ; they are a disgrace to any Dissenting society ; and they give ample evidence that, so far as principle is concerned, they are prepared to hear, and I will add, believe any kind of doctrine whatever. As to others, there may be no Dissenting place of worship near them, or rather so near them as the Established Church, (for there are

few parts of the country indeed, where a place of worship in connection with our now widely-extended Church is really out of the reach of any person in good health,) they soon learn to satisfy themselves with the place that is nearest. Perhaps the gospel is preached there : so far this is good, though this is not enough ; for, had the Fathers of the Secession deemed it enough that the gospel was then preached in many Established places of worship, there would have been no Secession. But perhaps in that place there is avowed Arminianism, or concealed Socinianism, or cold barren morality preached ; yet these persons, for the sake of a little bodily ease, or of gratifying the strong predilections of some newly acquired acquaintance of the Establishment, continue to be hearers for several months ; and, after they return home, seem to think that they make sufficient atonement for their conduct, by censuring and condemning, or lamenting and ridiculing, the heterodoxy, dryness, or brevity of the preacher. But certainly they would be much better employed, in reviewing and condemning their own inconsistency as professed Seceders.

But of these two classes, there are comparatively few. The great bulk of our people, spend their summers and winters at home. They are not exposed to the temptations to indiscriminate hearing which lie in the way of those now mentioned ; yet many of these are not less addicted to this hurtful practice. Few, I trust (though I have known some shameful instances to the contrary,) will leave their own minister for the sake of hearing any person, whatever his talents or extravagance may be. But let a vagrant, calling himself a preacher, make his appearance on a week day or evening, and announce his subject,—it may be absurd or unscriptural in the highest degree,—let a Unitarian or a Universalist seize on an unoccupied Sabbath-evening, and announce that he is to advocate his pernicious system in a town-hall, mason-lodge, or school-room ; and insatiable curiosity will impel many to be his attentive hearers. “We can be no worse of hearing a sermon ; we shall hear both sides of the question ; we will believe nothing but what we deem to be truth,” are some of the specious, but delusive arguments by which they try to justify their conduct, and satisfy their consciences.

To such hearers, I would beg leave, through the medium of the *Christian Monitor*, to address a few instructions and admonitions : and as the foundation of both, I solicit their attention to the following passages of Scripture, which, I am afraid, they have not studied with any degree of care, or at least, self application.—“Take heed what ye hear.—Hold fast the form of sound words, which thou hast heard of me.—Beware lest any man spoil you through philosophy and vain deceit ; after the tradition of men, and not after Christ.—That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine ; by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.—Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.” On these passages I make the following remarks :—

1. That in every age, many doctrines have been taught, which are inconsistent with the mind of Christ. Such were many of the doctrines taught in the days of the Saviour himself. The Pharisees were superstitiously attached to the pretended oral law :— They held and retailed the traditions of the elders ; and preferred them even to the law and the prophets. They taught for doctrine, the commandments of men.—The Sadducees believed and taught that there was neither angel nor spirit, nor resurrection. Of these two leading sects in the days of our Lord, the doctrine, in its detail, fully corresponded to the outline now given. It was not, therefore without good reason that he said to his followers, "Take heed what ye hear. Take heed and beware of the leaven of the Pharisees, and of the Sadducees," or, as it is afterwards explained, the doctrine of the Pharisees and Sadducees. He was not sounding an alarm where there was no danger. He knew both the falsity and pernicious tendency of these doctrines ; and therefore lifted up his warning voice.

Scarcely had Jesus ascended up on high, when the apostles found it necessary to repeat the same warning. They preached the truth in its unity, simplicity, and power ; but false teachers instantly made their appearance, and taught doctrines the most false and dangerous. One grand design which the apostle had in view, in preaching and in writing, was to detect and expose these doctrines, and warn Christians against their baneful influence.— Hence the exhortation, "Believe not every Spirit." Were we to pursue the history of the Church, we should find, that in every age since that of the apostles, innumerable doctrines have been taught, both from the pulpit and the closet, totally inconsistent with the mind of Christ. A very considerable proportion of church history, is the history of error. Let those who allow themselves to hear all preachers that come in their way, attend to this ; and let them consider further, that the history of the church at present, will, when written, not be essentially different. Does your practice of hearing all preachers indiscriminately, arise from the belief that all speak the truth, and may be safely and profitably heard ? You are grossly mistaken. Need you be told that, perhaps, there is not a doctrine of the gospel which is not denied at present by some one or other who has assumed the sacred character ? One denies particular election,—the imputation of the guilt of Adam's first sin,—efficacious grace, and the final perseverance of the saints : Another not only denies all these, but also the whole doctrine of the blessed Trinity, the supreme Deity of Christ,—his substitution and atonement in the room of his people : One maintains that Christ died for all men, for the heathen, as well as those born in the valley of vision, for Judas as well as Peter : Another, improving on this mistaken system, or rather following it out to its just consequences, maintains that all men shall be saved at last ; they believe too, that the devils will be saved ; and consequently, that the whole Christian Church hitherto, has grossly, if not wilfully, misunderstood all those passages which have been explained as teaching the endless punishment of devils, and all men who die in sin. Besides, have you duly weighed this point, that any of

these errors is such that it cannot be solitary? It must be accompanied, surrounded, and propped up by scores of other kindred errors. As he who offends in one point of the law, is guilty of all; so the gospel is such a closely connected, and, in its several points, a mutually dependent whole, that he who denies one of its fundamental doctrines, does in reality deny the whole. He who denies the Divinity, must deny the atonement of Christ; and at the same time, the whole doctrine of the fall of man, his utter inability to help himself, and the necessity of the work of the Spirit in regenerating the soul:—and how much of the gospel is left? He who maintains the final restoration of all fallen intelligent creatures, not only contradicts a great part of the word of God, but he must deny, or pass over unnoticed his justice, holiness, and sovereignty; and in as far as he maintains (and this is essential to his system) that the wicked in hell shall be punished according to their deeds, he sets aside the mediation of Christ as altogether unnecessary. For if any shall be restored on the footing of their own personal sufferings,—and if restored at all, those can be restored on no other who have committed that sin which, the Saviour says, *shall never have forgiveness*,—then, might not others, might not all, have been restored on the same footing? Christ, then, died in vain; and the whole scheme of mercy revealed in the gospel is overturned. Reflect a little, I pray you, on the long train of dismal consequences that fundamental errors draw along with them. And then, let me ask you, are these errors rare in our days? Arminianism is avowedly taught in hundreds of pulpits. Unitarianism, as is to be expected, is taught in the same manner, in all those chapels devoted to the propagation of that heresy; and it is *disguisedly* taught by many whose creed and solemn ordination vows, should oblige them to teach very different doctrine. In several parts of the country, the doctrine of Universal Restoration is taught, not, indeed, by any persons of learning or talent, so far as we know; but when we consider the activity and confidence of those who do teach it, and how congenial it is to the depraved heart of the sinner, persons can not be too much on their guard against it.—Are you, then, indiscriminate hearers? You must often hear what Christ and the apostles never revealed and taught, and what must prove hurtful, if not pernicious, to your souls. You throw yourselves in the way of having your minds corrupted from the simplicity that is in Christ.

2. I remark, That there is a powerful tendency in most men, to take for granted that what they hear is true. That this propensity exists, will not be questioned; and it may be accounted for in various ways.—It is wisely ordered by God, that children should give a ready and full assent to what is told them by their parents and teachers. They, in fact, believe every thing they hear; and it is not till their mental powers are a little expanded, and till they have some experience of imposition and delusion, that they begin to pause, examine, and weigh evidence, before they give their full assent. Now, many during life, continue children in this respect. They are so simple, that they believe whatever they hear.—Again, it is wisely ordered, that children should pay

great respect to their parents and instructors, and that they should implicitly believe many things on their authority. But in many, this principle is allowed to operate long and indiscriminately.—They do not consider that while it is necessary and proper for children to be implicit believers, it is equally necessary and proper for adults to believe only on sufficient evidence. In them, implicit belief must become the source of endless errors and impositions. In the ancient schools of philosophy, it was deemed a sufficient reason for assent and belief in any case, that *the master said so*. Thus the authority of a merely human teacher was received with implicit deference ; and truth or error, as he happened to deliver it, transmitted from generation to generation. Only a few centuries have elapsed, since the phrase ‘Plato or Aristotle said it,’ was deemed sufficient authority in any university in Europe ; and we shall soon see that deference equally implicit was paid to the teachers of religion.—Again, there is a principle of sloth in most men, that powerfully contributes its part to produce the same effect. Labour is intolerable to them,—whatever requires exertion, is for that very reason neglected. Mental labour especially they abhor. Some of them labour, and toil hard all the day with their hands ; but no consideration can induce them to think and inquire, examine and compare, choose or reject, in reference to truth or error. They hear what is said to them : it may be most superficial or pernicious : but their indolent disposition will not allow them to examine it ; and, if it has been said with plausibility, assent follows.—In fine, what is heard is often of such a nature as greatly to strengthen this propensity. It is so gratifying to the pride and other lusts,—and coincides so exactly with the wishes, of the corrupt and deceived heart, that its truth can not be called in question. The heart says it is true, it is good, and the understanding and conscience easily give assent.

Thus it comes to pass, that the many are strongly inclined to take for granted, that which they hear is true ; and as I have already hinted, this propensity is as strong in reference to the subject of religion as any other. Perhaps you can recollect many, who, in all things relating to the present life, are not credulous, and do not grudge the labour of research and examination, before they give their assent ; but who, with regard to the all-important subject of religion, are disposed to believe whatever they hear, and to shape their creed according to the varying and contradictory doctrines of men. Their childish curiosity tempts them to hear all who come in the way, and they are always of his sentiments whom they heard last.

There was a time, when all the inhabitants of European Christendom, with only a few exceptions, took for granted as true and important, even all the absurdities of the Church of Rome. The whole world wondered after the Beast ; and it was deemed impiety to call in question any thing that he said. But, though the spell has been broken in all Protestant countries, and though vast multitudes have gone into the opposite extreme of scepticism ; yet there are many in these countries, and also in our own, who take for granted, that what they hear is true. They are to be met with

in every quarter, and, since the noble spirit of inquiry excited by the erection of the Secession Church began to subside, they have daily increased.—But of these, there are two classes. Some take for granted, as true and important, only what is said by their own party, or by their favourite teachers in that party; and reject, or treat with indifference, whatever is said by all others. There are others who seem to have imbibed the unchristian idea, that the regular and stated teachers of religion, must just preach what their creed, their station, and their interest require them to preach; and therefore, though they may preach nothing but truth, important truth, they are heard with indifference and suspicion; while all that is said by upstart or vagrant teachers, of whose character and principles, little, if any thing, is known, is attentively heard, and readily believed. In the estimation of those persons, a regular course of preparation for, and a regular call to, the holy ministry, are of very small account; the secret, though unavowed notion, that their self-made teachers are acting under a kind of inspiration, completely counterbalances the want of human learning and authority, and entitles them to the fullest attention and credit.—Are you, then, indiscriminate hearers? and are you strongly disposed to believe every one who has a sufficient stock of plausibility and confidence, and who has no want of scripture, whether well or ill applied, to illustrate and establish his point? Then, you expose yourselves to the utmost danger of having your minds bewildered and unsettled: and in all likelihood, your faith will not stand in the power of God, but in the wisdom of men.

3. I remark, That we should give all diligence to satisfy ourselves on good grounds, that what we hear is the truth. — *Try* the spirits. It is a melancholy, but certain truth, that the great majority of men are easily satisfied on the score of religion. In all other matters, it is not so. With regard to food, dress, furniture, equipage, and points of honour, they are extremely nice and fastidious. How many an anxious thought and precious hour, how much exertion and expense, it costs them, to get all these things properly adjusted, and exhibited, to their wishes! But religion, though it involve the glory of God, and their own eternal welfare, they take upon trust. They pick it up at random. They form their creed, and regulate their practice, just as chance throws materials in their way. This is a thing which in their estimation scarcely deserves a thought. Now, it is against this criminal and sottish indifference, at which, as rational and immortal creatures, we should blush, that the passage just quoted directs its warning voice. We would entreat all indiscriminate hearers to listen to this voice. Do you ask, wherein lies your duty in this matter? Never forget that God, in infinite mercy, has furnished you with a sure criterion, viz. his word, by which you are to try the truth or falsehood of those doctrines that are proposed to you; and he thus addressed you: “To the law and to the testimony: Search the Scriptures. Take heed what you hear.” You will certainly allow that these words require you to employ your utmost diligence to know that what you hear is the truth, or sound doctrine. But if you are strangers to reading, especially the Bible, to in-

quiry, and the diligent comparing of what is said by men, with that divine standard, think not that you ever shall be able to distinguish truth from error, or what you should hear, from what you should not hear. Did you ever acquire any thing,—the knowledge and ready practice of your particular trade or calling, or the knowledge of any thing,—without diligent application, and patient industry? And can you allow yourselves once to imagine, that the clear, convincing and satisfying knowledge of the truth as it is in Jesus, can be acquired without any expense of time and labour? Ask those who have attained any portion of this kind of knowledge, and they will tell you that you must employ much thought and time, and some expense, before you can have this costly pearl in your possession. Ask Solomon, and he will say,—if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.” “If any of you lack wisdom,” says James, “let him ask of God.”

The word of God, as I have said, is the grand criterion by which we are to judge of the truth or falsehood of what we hear: but it will abridge your labour not a little, and prevent you on many occasions from being taken by surprise, to try to fix in your minds what are some of the leading characteristic marks of sound doctrine; and having these fixed in your minds, and understanding them in their bearings and importance, you will be able to detect even the cunning craftiness of men, whereby they lie in wait to deceive.—Without pretending to any thing like a complete enumeration, I give you the following.—Bible doctrine gives all the glory to God, as the Creator, Preserver, and Governor of all things, and also as the God of salvation. “The Lord hath made all things for himself,—all things are of God. Of him, and through him, and to him, are all things.” The doctrine, then, that does not give all the glory to God, that divides it; in the work of salvation with the sinner himself, and that does not give it to him in the way, and on the account, which He has prescribed and required, is not sound doctrine. It humbles in the dust the pride of man. It stops every mouth, and brings in the whole world guilty before God. It tells the sinner plainly, roundly, and frequently, at the same time affectionately, that he is a guilty and ruined creature; and that if ever he shall be saved, it must be by free and sovereign grace alone, through the infinite merits of Christ. “The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.” See Isa. ii. 10.—22. 1 Cor. i. 26.—31. While it declares the whole counsel of God, sound doctrine gives a most prominent place to the atonement of Christ, and the work of the Spirit, “We preach Christ crucified. Neither is there salvation in any other. Christ also hath once suffered for sins, the just for the unjust.” Some have regarded that sermon as unsound, in which they did not meet with the name of Christ. But this is not a decisive mark of unsound doctrine; for a sermon may be perfectly sound on some points, while that name does not occur in

it : although, I must confess, that it appears very strange that any minister of the Gospel should begin and finish a sermon without naming that worthy name whereby we are called. But consider that there are hundreds of sermons in which the names, Jesus, Christ, the Son of God, the Saviour, &c. are abundantly used, which are most unsound. A Unitarian uses these terms freely,—as also these, the sufferings, and death, and even merits of Christ ; but it is entirely in his own sense, which excludes all idea of his divinity and atonement. What, then, are you to do ? Observe carefully if these ideas are excluded, or if they are spoken and argued against,—and then you may know what ground you occupy. Besides, some sermons are to be condemned, not so much for what they contain, as what they do not contain. Do not expect to hear the doctrine of the divinity and atonement of Christ on every text. But does the text give fair occasion for speaking of the character and work of Christ ? and if you hear no express declaration of his supreme Deity, and of his vicarious death ; and if you hear various expressions importing that Christ came merely to teach us the will of God, to set us a perfect example of patience under afflictions and sufferings, and that indeed, to confirm the truth of the doctrines he taught, you may be certain that there is something wrong. A Unitarian under a mask is speaking to you. From such turn away.—Sound doctrine uniformly tends to holiness. It is the doctrine according to godliness. The views which it gives of God and man,—of the law and gospel,—of sin and duty,—of this life and that which is to come, natively tend to holiness in heart and life. The doctrine that has any other tendency, cannot “ be of God, but is earthly, sensual, and devilish.” Titus ii. 11.

These are a few hints about the method of distinguishing true and false doctrines. Try to recollect them, and to apply them to what you hear. It is the ruin of thousands at present, that of these, or similar marks of sound doctrine, they are totally ignorant ; and, therefore, every doctrine which they hear appears to them to be alike true, and alike entitled to credit.

4. I remark, that we should instantly cease to hear the doctrines that are not consistent with the mind of Christ. “ Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” This natively follows from all that has been said. Why take any heed to discover either true or false doctrine, if, when the discovery is made, you still continue to hear what you know to be false ? This is contrary to all common sense, and, I should think, to the uniform practice of every genuine member of the household of faith. Point out the man truly taught of God, and I will shew you one who dreads and shuns all error, as any man in his senses would do the poison of a serpent. But are there not many persons in this country, calling themselves Christians, who continue from year to year, to hear many things about the doctrine worship, government, and discipline of the church of God, which they admit not to be consistent with the mind of Christ ? And there others, who in general, hear nothing but the mind of Christ, and are very zealous for sound doctrine ; yet these per-

sons have itching ears after doctrine which they know to be false and pernicious. These persons are self-inconsistent. They fly in the face of scripture and common sense, and lay snares for their own souls. There is some excuse for those who know no better. They are the objects of pity. But they are the objects of censure and contempt, who know what true doctrine is, and either continue to hear habitually the contrary doctrine, or are led by criminal and ensnaring curiosity to hear it as frequently as it comes within their reach.—Let all the lovers of truth detest such conduct. Let them beware of false prophets. Let them prove all things, and hold fast that which is good.

I have several considerations to submit to indiscriminate hearers, with a view to shew them the sin and danger of their conduct ; but these most be reserved for a future paper.

P. Q.

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OBSERVATIONS ON AN ASSEMBLY OF WORSHIPPERS.

That we are apt to be deceived by appearances, is what I believe every one will allow, who has had any experience in the world. We learn to despise many on a nearer acquaintance, whose first appearance had led us to form exalted notions of their virtues. The vail which education casts over the failings, though it may conceal them from a transient glance, yet often proves too thin on a closer inspection. We have all learned to blame this studied deceit, and to declaim against it. Yet though we condemn it in others, we can not be entirely divested of it ourselves.—When we know that the eyes of mankind are upon us, we readily assume the look of sanctity, however much the thoughts of the heart may be at variance with the expression of the features.

What has called forth these remarks, is an occurrence which has lately happened me, and which I hasten to submit to your consideration.

I have an ingenious friend, with whom I often converse on literary subjects ; and t'other day, after a variety of discourse, our talk turned on hypocrisy. My friend seemed to me to be rather severe in his strictures on mankind ; insinuating that many of the serious faces we beheld in our worshipping-assemblies, wore nothing more than visors to hearts full of corruption. I urged that this insinuation was rather uncharitable. However, my friend endeavoured to defend himself, from the universal corruption of human nature, particularly the deceitfulness of man ; and from the examples of many of his acquaintances, who he said, to all appearance were vain and irreligious in common life, and yet seemed very saints when they made their appearance in church. I endeavoured to answer by saying, that Christians were not called to live in monkish austerity, and therefore, though we saw people tasting of the pleasures of the world, we should not be so hard as to brand them with irreligion. I also argued from the strict union of soul and body, and their reciprocal affections,—that the features were an index to the mind, and therefore, when we saw in

the face the air of devotion, we might with safety conclude that the heart was seriously disposed.

But, after arguing for some time without convincing each other, my friend left me ; and on parting, observed—that the point about which we had been disputing, was indeed one which we could not determine ; for, said he, God made the heart, and he only can know when it is rightly engaged.

Being left alone, I sunk down in my chair, and began to reflect on what had past. The evening sun shone full upon me through my window ; and a few insects which sported in its beams making a humming noise, I insensibly fell into a profound slumber. But though asleep, my mind still dwelt on the same subject. Methought I wandered in a shady grove, when chancing to cast my eyes towards a thicket, I saw one approaching me. He possessed the most dignified mien, yet there was an ineffable sweetness in his face. His eye, though piercing, had nothing ferocious, and a winning smile played on his lips. Curling tresses of yellow hair, in graceful ease, waved on his shoulders ; whilst a snowy robe in easy folds, flowed down to his feet. I immediately perceived that he was one of those genii who are the protectors of man, and, overawed by the presence of a superior nature, fell prostrate before him. The good genius bid me stand on my feet, and spoke to me in a manner so full of sweetness, that my terror soon abated. “I know, (said he, smiling upon me,) I know your present meditations. Your thoughts of mankind are charitable ; when they have the appearance of goodness, you are not inclined to think them wicked. But, without questioning the justness of your sentiments,—till once you can discern what actually passes in the heart, your notions must be merely hypothetical, or at most founded on presumptive evidences alone. But (continued he) that you may obtain this certainty of knowledge, here is an instrument by which you will be enabled to look into the hearts of men, and know their most secret thoughts and desires.”

So saying, he put into my hands a species of telescope, quite different from any hitherto invented by philosophers. I need not describe it ; some idea may perhaps be formed of its wonderful powers from the nature of the discoveries to which it led. I was just going to ask the genius particularly about the method of using it. But before I could open my lips he retired, bidding me adieu, and disappeared amidst a cloud of vapours, which filled the place with celestial odours. Wondering at the powers it was said to possess, examining its curious workmanship, and considering how it was to be used, I had proceeded by heedless steps to the end of the glade in which I wandered. When casting my eyes on the country which opened to my view, I perceived a large building at a distance, with crowds thronging its entrance. I immediately understood it was a church, and resolved on going thither to try the powers of my telescope.

Their introductory exercises were just over as I arrived. The congregation seemed to behave with the utmost decorum. The minister read his text from Jer. xvii. 9. and through the whole seemed to be very animated. But I can give no account of his

doctrine, for to attend to it was not then my business. But, placing myself in such a situation as not to disturb the audience by making my observations, I immediately set about using my telescope. The first that attracted my notice was a man above the middle age. He had a sedate countenance, and seemed very thoughtful. I was entirely prepossessed in his favour, and had not the least doubt of finding him devoutly exercised. So I immediately turned my tube to him. I was at first confounded at the strange scene which was presented to me. Ideas appeared in bodily shapes, and were emanant from a small aperture in the heart never yet discovered by the microscope of the anatomist; and after remaining a while visible, they totally disappeared. Upon considering the texture and shape of his ideas, I perceived he was a merchant, and now engaged in reflecting on his success in business the bygone week. I was not a little astonished at finding him thus exercised, but was disposed to look upon it as one of those wanderings of the heart to which even the most pious are sometimes subject, and expected that his attention would soon be recalled; so I still kept my tube to him. I soon perceived that there was a turn in his ideas; but instead of finding it to be what I expected, I soon understood that he had begun to sum up his bad debts. I could not help feeling a degree of indignation on this discovery, and turned from him, saying, "Poor worm of the earth! thou hadst far better be now in thy counting-room, than in this worshipping assembly."

The next I singled out for observation, was a gentleman in the prime of life. There was much animation and vivacity in his face. I had scarcely so great hope of him as of the one I had examined; yet I could not help being somewhat interested about him, and hoping the best, I immediately turned my tube to him. At the very first sight, I perceived that our worshipper was a country squire, and now enjoying a second time the sports of a fox chase. But understanding that the whole train of his reflections consisted merely of beating coverts, hazardous leaps, and hard whipping, I turned with disgust from such insipid entertainment.

I was scarcely now so sanguine in my expectations of finding real piety. Yet still I singled out another of whom I had great hopes. He was a youth not twenty. But though young, I could perceive his face marked with the lines of thinking. He for the present too seemed very pensive. Surely, I said, years teach not wisdom; I will find in this youth that devotion which I looked for in vain in the heart of the aged. Applying to my telescope, I at once knew from the cast of his ideas that he was a student. But how was I disappointed, when instead of finding his attention fixed on the doctrines of the preacher, he was considering the Newtonian theory of light, and collecting arguments for its refutation!

Being thus disappointed, I began to despair of finding that which I looked for,—true devotion. But remembering that I had examined none of the exercises of the fair sex, my hopes began to revive. They, I said within myself, are more given to devotion. They are endowed with natures less stubborn, and are more influenced by the objects around them. And in this place, where every

thing wears a venerable aspect, their gentler souls can be no otherwise engaged than in the most pious exercises. In this frame of mind, I singled out a young lady of a very prepossessing appearance. I indeed perceived a smile in her face, but that, I confess, did not in the least prejudice me against her; for, said I, when the heart rejoices in God, why should not a smile enliven the features? But on making my observations, I perceived that my fair one was anticipating the pleasures of a ball: She was triumphing immoderately over her rivals, receiving many a fine compliment, had in reality the most engaging youth present for her partner, and was saying many a smart and witty thing. I could not help pitying the vanity of the girl, and began to look out for one more sober. I soon cast my eyes upon such a one as I wished. She was a lady yet in the prime of life. I thought I could observe in her face a great deal of anxiety, mingled with a certain sorrowful air; the tear even stood in her eye. I immediately construed these into the effects of devotion. Surely, I thought, she hangs on the lips of the speaker, and feels a godly sorrow. But on turning my tube to her, how great was my astonishment, when the first idea that appeared was, a princess in great distress. But recovering from my surprise, and considering the concomitant and succeeding ideas, I understood that my fair object had been at the play the preceding evening, and was now in church indulging those feelings which had been excited in the theatre.

At this, I could not help heaving a sigh; and saying to myself, Alas! what is man? his exterior seems fair as the temple of God, but his heart is a cage of unclean birds.

By such a series of disappointments, my anxiety to discover devout worshippers had entirely subsided. So that I now became quite careless whether I found them rightly exercised or not. In this easy frame of mind, I made a great many more observations. One I found to be a tailor, with his ingenuity on the rack, in inventing a new cut for the coat of a first rate beau: A young lady, I found consulting with her milliner; another was ruminating on a novel which had engaged her attention the preceding evening: An old belle was selecting a card party; and a time-worn beau was thinking on having a new patent wig. But after making above thirty observations, I had only found two who were listening with any attention to the speaker.

I had by this time ample proof of the powers of the telescope; and, discontinuing my observations, I began to reflect on the advantages I enjoyed, by having such a valuable instrument in my possession; and justly concluded, that now no person could deceive me. But after pleasing myself for awhile with these reflections, I found myself possessed with a desire to examine the parson himself, and see if he spoke the language of the heart. But finding I could not satisfy my curiosity in the place I then stood, I resolved to alter my position. But in my endeavour to step from a small eminence on which I stood, I gave such a nod in my chair that I immediately awoke.

L. T. D.

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO
ITS EXTENT.

None will deny that a correct knowledge of the atonement, is all-important to us as Christians, and absolutely necessary for our peace in believing, and also for our growth in grace and the knowledge of God our Saviour. Indeed without this knowledge, no individual *can* possess a well grounded hope, much less an assurance of Salvation. Few subjects, (perhaps none,) connected with the Christian religion, have commanded more attention, or called forth more spirited controversy, than the *nature* and design of the atonement. Nor is this at all to be wondered at; for a subject of greater magnitude cannot fill the mind of man. The incarnation and sacrifice of the Son of God, for sinners, is one of the sublime mysteries of the inscrutable Jehovah, which the human intellect seeks in vain to fathom; and the contemplation of which will engage every faculty of the redeemed soul, and throughout ETERNITY, fill it with a glory, and a felicity, "*which have not entered the heart of man to conceive.*" But although we are unable to comprehend the peculiar nature of that union of the Divine and human natures which constitutes the person of the Mediator; so that he is called God, and has attributed to Him in the scriptures, all the attributes of Deity, and at the same time possessing, in all things, (sin excepted,) the character and attributes of a man; Yet, we *can* by the aid of divine Revelation, form *accurate*, though inadequate conceptions of the nature and design of the atonement. If we consider further, the extreme liability of men to satisfy their consciences, by putting their trust in refuges of lies, though possessing what is termed, in our day, a tolerable knowledge of the scriptures; and that "God manifested in the flesh," and offering himself a sacrifice to divine justice, in the place of the condemned sinner, is the only ground of salvation; how will the importance of a definite knowledge of the work accomplished by the Mediator, be enhanced! And how important is it, for us to be assured of our *personal* interest in that work, which is designed to "bring many sons to glory!"

Reader art thou a partaker of the perfect righteousness of the Redeemer? Knowest thou any thing of that *peace* which flows from the glorious union of Christ and his people? If so, rejoice;

let songs of praise dwell on thy lips ; for thou hast in the strength of Christ, achieved a victory, and shalt enjoy a triumph, as far surpassing the victories and triumphs of this world, as the heavens are higher than the earth !

But we will not longer detain the reader from the following "*Remarks on the Atonement*," which suggested the foregoing, and which originally appeared in the first volume of the *Christian Advocate*, supposed to be from the pen of Dr. Alexander, of the Princeton Theological Seminary : And, which we believe so eminently calculated to establish the faith of the Christian on a sure foundation, as to entitle them to a still wider circulation.

To the Editor of the Christian Advocate.

Sir,—The substance of the following defence of what I suppose to be true, was prepared for a small though select company of inquirers after truth, without reference to a more extensive publication. If you think it in any way adapted to promote the cause in which you are engaged, you are at liberty to insert it—if not, I can only say, that the labour of writing it has been far more than counterbalanced by the pleasure which it has afforded me.

I am well aware that the field into which I now enter has been a scene of much wrathful controversy, both among some who are now living, and among some of the mighty dead, whose names and fame have reached our ears. But I am fully convinced that these feelings arose from the imperfections of those who indulged them, and not from a too great attachment to the doctrine of the atonement—the proper contemplation of which yields a *peace* passing all understanding, and constitutes the employment and the felicity of saints and angels—of the ten thousand times ten thousand who stand around the throne of God. While, therefore, I offer a few remarks to your consideration, and that of your readers, I deprecate both in myself and others every feeling but that which results from supreme love to God, and ardent attachment to the truth as it is in Jesus. Those who differ from me in sentiment, are requested to reject, if they choose, what is merely *asserted*, but to receive as true what is *proved*, and to remember that to our own Master we severally stand or fall, and that we ourselves are among the individuals upon whose eternal destinies these truths must speedily have a most important bearing.

That an atonement has been made, and that this atonement will in due time, be applied to all those whom God intended to save by it, are both taken for granted in the following inquiry. The following remarks are designed to have a special reference to this point—whether the great sacrifice offered on Calvary was made for those *only* who shall be ultimately benefitted by it ?

If every author be the best interpreter of his own expressions, it must be peculiarly useful to compare spiritual things with spiritual. It may be well, therefore, at the commencement of our inquiry, to ascertain the meaning of certain general expressions which have a very important bearing on the present subject. Of these is the phrase—the world—"If their rejection be the riches of the world." Rom. xi. 12. The word *kosmou*, here evidently means the Gentiles, in contradistinction to the Jews; more frequently, however, it refers to the ungodly—"I pray for them; I pray not for the world," John xvii. 9. The whole world lieth in wickedness;" "Saints shall judge the world," 1 Cor. vi. 2. "All the world wondered after the beast, and worshipped the dragon," Rev. xiii. 3. Sometimes it means merely a great number, without reference to their character—"There went out a decree that the whole world should be taxed," Luke, ii. 1. Their faith was spoken of throughout the world," Rom. i. 8. "Agabus signified that there should be a dearth throughout the whole world," Acts, xi. 28. "And persons selected out of every part of the world." God was in Christ reconciling the world unto himself, (and this he does by) not imputing their trespasses unto them, (2 Cor. v. 19,) which is true of those only who believe. Nor is the criticism upon the word *kosmos*, as distinguished from *oikoumenê*, of any account, since the words are used interchangeably, as any one may see by consulting the foregoing passages, and Schleusner on the words *kosmos* and *oikoumenê*.

That the word *all* is frequently limited, the following passages fully establish.—"All Jerusalem and Judea went out to John to be baptized. All flesh shall see the salvation of God. I exhort that prayers be made for all men," 2 Tim. ii. 1. Yet we read of persons who had committed the unpardonable sin, and for whom it was not lawful to pray, 1 John, v. 16. "For the grace of God that bringeth salvation, hath appeared unto all men," Tit. ii. 11. "I will pour out my Spirit upon all flesh." "Come, see a man that told me all the things that ever I did," John iv. 29. Paul tells us that he became all things to all men—whereas he probably never saw the thousandth part of the human family. "All men held John as a prophet," Matt. xxvi. 21. "Ye shall be hated of all men for my name's sake," Matt. x. 22. "Jesus baptized, and all men came unto him," John iii. 26. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down," Ps. cxlv. 14. It is said (Ex. ix. 6.) that all the cattle of Egypt died, yet we read of Egyptian cattle subsequently, and that many were saved from after plagues, by being gathered into houses; and, from the third verse of this chapter, it is evident that the word *all* can refer to those only which were left in the field.—"And in thee shall all the families of the earth be blessed," Gen. xii. 3. "I, if I be lifted up, will draw all men unto me."

That the word *every* does not prove as much as many persons wish to prove by it, we learn from the following declarations—"Christ healed every disease in the people." "I will, therefore, that men pray every where," 1 Tim. ii. 8. "If ye continue in the faith grounded and settled, and be not moved away from the hope

of the gospel, which ye have heard, and which was preached to *every* creature which is under heaven," Col. i. 23. "There were dwelling at Jerusalem, Jews out of *every* nation under heaven," Acts, ii. 5. "The law and the prophets were until John; since that time the kingdom of God is preached, and *every* man presseth into it," Luke xvi. 16.

It is evident, therefore, that these general expressions do not, in *themselves*, lead us to any certain conclusions on the present subject. The extent of signification to be attached to them in a particular place, can be ascertained only by their connexion. I know that many persons look upon such remarks as calculated to unsettle entirely the principles of interpretation. We must, however, all yield to facts, whatever influence they may have on theory, and that the fact concerning these expressions is as has been stated, no man can deny. The fears of these honest people, however, are utterly unfounded. Similar forms of expression are to be met with every day, and without any danger of leading into error. Thus—virtue renders *all* men happy, but vice makes *every* man miserable. The two members of this sentence, if the words *all* and *every* be explained in their most extensive signification, as many persons would have them always to be explained, must directly contradict each other. However uncertain the meaning of words may seem in theory, the context, in reality, seldom fails to affix a definite signification to them. "He was in the world, and the world was made by him, and the world knew him not," John i. 10. The word world (*kosmos*,) has here at least two different meanings in the same sentence, yet without affording any real difficulty to the candid interpreter. Suppose I were to say that all men are infidels, who reject divine revelation; limiting the application of the word *all*, by the latter member of the sentence: how unfair would it be in an opponent to allege that I believed all men to be a set of infidels and hypocrites; and in proof of it, adduce the first member of the foregoing sentence! Yet precisely thus has the word of God not unfrequently been treated.

The *context*, therefore, ought to be always examined, and to this test let us bring one or two passages, which are frequently adduced in the present controversy, leaving some others for future examination. "*And through thy knowledge—shall thy weak brother perish for whom Christ died?*" 1 Cor. viii. 11. This is supposed by many to prove, that some may perish for whom Christ died. The whole context however shows, that the apostle is speaking entirely of weak believers; and, in the present passage, though he is called weak, yet is he a *brother*—and, therefore, if one for whom Christ died may perish, then may also a true believer perish. "But if thy *brother* be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat for whom Christ died," Rom. xiv. 15. Here also the context still acquaints us with a *brother*—and therefore, to a person believing in the perseverance of the saints, these passages prove only, that the tendency of such unbrotherly conduct was to destroy him for whom Christ died.

The passage perhaps the most insisted on, is 2 Pet. ii. 1.—“*Even denying the Lord that bought them.*” Whitby acknowledges that the word *despoteen*, is never applied to Christ (vid. com. in loc.) ; and the word *agoradzo*, is often applied to temporal deliverances, especially from outward pollutions. But what particularly deserves notice here is, that these persons are spoken of as *peculiar sinners*. Now if Christ has bought all men, then all who deny him, or, in other words, all the workers of iniquity, all the unregenerate are guilty of it, and of course its *peculiarity* would be done away. On even their own principles, this passage proves nothing in favour of general atonement. *Redemption*, or *buying*, according to them, refers to the application of a benefit. On their own principles, then, these persons are supposed to deny the Lord who bought or regenerated them:—so that, in whatever point of light we contemplate this passage, it can only prove, that “the sow that was washed has returned to her wallowing in the mire.”

One more passage I cite from 1 Tim. ii. 4. “*Who will have all men to be saved, and to come unto the knowledge of the truth.*” If from this it be argued, as is usually done, that God wills the salvation of all men, it must also be admitted, that he wills that all should come to the knowledge of the truth; whilst the only means of coming to a knowledge of the truth have not been extended to a great part of the human family. Men are indeed guilty for not propagating the word of life, but, as Calvinists maintain, the crime of man does not counteract the plan of God. “*This is eternal life, to know Thee the only true God, and Jesus Christ whom thou hast sent;*” of course the heathen have neither a natural nor a moral ability of arriving at this knowledge, or at the eternal life which results from it—for “*how shall they believe in him of whom they have not heard, and how shall they hear without a preacher.*” To speak of willing to save, and not willing to employ the means absolutely requisite to it, is as absurd as to speak of willing life, and not willing to bestow either breath or blood.

Having shown, as I humbly conceive, that what are accounted the strongest passages on the negative of this question, really prove nothing in favour of what they are advanced to support; let us now inquire what the sacred volume testifies in favour of what is usually termed *definite* atonement.

1. Christ's sheep include all those, and only those, who shall be finally saved, “But ye believe not, because ye are not of my sheep,” John x. 26. “My sheep hear my voice. Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice,” *Ib.* 16. I know my sheep, and am known of mine.”

For these, and for these alone, he laid down his life. “And I lay down my life for the sheep. I am the good Shepherd, the good Shepherd giveth his life for the sheep,” John x. 11—15.

Here is not a word about his laying down his life for the goats: on the other hand, since it is specifically declared that he died for the sheep, it seems to be fairly implied, according to the common usage of language, that he died for them only. “And I give unto them eternal life, and they shall never perish,” &c. v. 28.

If this verse, as all acknowledge, excludes from a participation in eternal life, all who are not Christ's sheep : then, by parity of reasoning, when he says, " And I lay down my life for the sheep," all others are excluded. But to say, that although he laid down his life for his sheep, yet not for them *only*, is the same as to say, that although he gives eternal life to the sheep, he does not give it to them *only*. Suppose a cruel tyrant to bolster himself up by arguing, that although the sacred scriptures pronounces a blessing upon the merciful—"Blessed are the merciful, for they shall obtain mercy."—yet it does not here assert that the unmerciful also may not obtain mercy. The perversity of the reasoning, in such a case, would be apparent to every one ; and it ought to be equally so in the present case. Suppose I were to claim a share in a legacy on the plea, that although it had been left to a certain person, yet not to him *only*, or exclusively, of how much validity would such a claim be reckoned ? By parity of reasoning we infer that since a legacy has been bequeathed to Christ's sheep, even his own precious blood, the goats are *ipso facto* as much excluded as if their exclusion were expressly mentioned.

Again,—All that were given to Christ shall be ultimately saved. "I have manifested thy name unto the men which Thou gavest me out of the world ; thine they were, and Thou gavest them me," John xvii. 6. "I pray for them, I pray not for the world." "All that the Father giveth me shall come to me. And this is the Father's will which has sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day," John vi. 39. "These and these alone, are the persons for whom Christ came into the world and died. "And for their sakes (referring to his sheep) I sanctify myself, that they also might be sanctified through the truth," John xvii. 19.—plainly implying that he did not sanctify himself for the non-elect. The sheep are also called "his seed," the "travail of his soul." We read that the seed of the woman shall bruse the serpent's head ; but that He should die for the serpent's seed, we never read. He died for his spouse, his church. Take care to feed "the church of God, which he hath purchased with his own blood," Acts xx. 28. "Husbands love your wives, even as Christ also loved the church, and gave himself for it," Eph. v. 25. It was only the church, his body that was the object of his advent. "For we are members of his body, of his flesh, and of his bones—the fulness of him that filleth all in all :—And He is the Saviour of the Body," Eph. v. 23. In exact accordance with the foregoing representation we read, that after the consummation of all things, shall be sung a new song. "Thou art worthy to take the book and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," Rev. v. 9—plainly intimating that the *remnants* of those nations were not redeemed.

2. The same truth may be established from the *design* of the atonement. In this argument it is assumed as true, "that the counsel of God shall stand, and that he will perform all his pleasure"—that his designs shall infallibly be accomplished. If therefore it be shown that the design of Christ in dying, was to sanctify and exalt to his glorious throne those for whom he died, it will evidently

follow, that he never died for those who will not be ultimately sanctified and glorified.

That this was his design, the following passages seem to me to establish beyond all controversy. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, *that we might live through him*," 1 John iv. 9. "For God sent not his Son into the world to condemn the world, but that the world through him *might be saved*," John iii. 17. "Who gave himself for us, that he might *redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works*," Tit. ii. 14. "For Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God*," 1 Pet. iii. 18. "For him who knew no sin he hath made to be sin for us, that we might be made *the righteousness of God in him*," 2 Cor. v. 21. It was to *take away sin*—hence, "since it was not possible that the blood of bulls and of goats should take away sin, then said he lo, I come" to effect that which the blood of bulls and of goats could not accomplish. "Behold the Lamb of God, which *taketh away the sins of the world*"—"to put away sin by the sacrifice of himself," Heb. ix. 26. "For, by one offering, he hath perfected forever them that are sanctified. "But when the fulness of time was come, God sent his Son—that he might *redeem them that are under the law, that we might receive the adoption of sons*," Gal. iv. 4. "For their sakes I sanctify myself, that they also might be sanctified through the truth," John xvii. 30. "Who died for us, that whether we wake or sleep, we should *live together with him*," 1 Thes. v. 10. "And the bread that I will give is my flesh, which I will give for *the life of the world*," John vi. 51. He came "to seek and to save that which was lost."—"Who his own self bare our sins—that we being *dead to sin*, should *live unto righteousness*," 1 Pet. ii. 24. "Christ also loved the church, and gave himself for it; that he might *sanctify it and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot nor wrinkle, nor any such thing; but that it should be holy, and without blemish*," Eph. v. 25—27. But why quote any farther? Wherever the object of his death is mentioned, it is spoken of as a *definite object*, viz: The salvation of those for whom he made himself a sacrifice—not to render salvation *possible*, but to *ensure* it.

This design cannot have place with respect to all men, else it will follow that all men will actually be saved, which those with whom we argue deny with us. And if the *design* cannot have place with respect to the reprobate, neither can the atonement itself, unless we suppose the atonement, so far as respects them, to be without design or with some other design; both of which suppositions are directly contrary to the word of God. How, I ask, would it be any consolation to a beleiver to know that Christ loved him and gave himself for him, if one who finally perishes may say the same? As this argument is radically important, and, in my view, overwhelmingly conclusive, I state it again. If the death of Christ to accomplish a certain object must ensure the accomplishment of that object, as all Calvinists believe, then the non-accomplishment of the object proves that the offering was not made to accomplish that object.

Christ is never said to have died for any, but with a view to procure them sanctification and glorification : therefore he never died for any who will not be ultimately sanctified and glorified.

This is the plain *scriptural* statement, and "let God be true, but every man a liar." If then the design of Christ's death was to save only a part, it cannot with any propriety be said to be designed for others, whose ultimate salvation was not at all contemplated by it ; nor can it be said to be sufficient for any purpose for which it was never designed ;* nor has it rendered salvation possible, for any but those whose salvation was intended by it ; i. e. for the elect. It had, as I contend, no direct reference to the non-elect ; their days and mercies being lengthened out merely for the elect's sake, who depend upon them and descend from them. It is not more than sufficient for any. The righteous are scarcely saved, and therefore if it be sufficient for all, it must be *equally* so for all.

Those maintaining the opposite sentiment tell us, that the design of God was not properly speaking to *save any*, but to promote his own glory. But the promotion of his own glory must be effected in some particular way, and the object on which it ultimately terminates must be the immediate design of the act. How is his glory to be promoted by the atonement ? They reply—by the full salvation of a part, and the aggravated perdition of a part—consequently the abundant salvation of some and perdition of others, being the ultimate objects on which his design terminates, must have been the immediate design of the atonement. One of three things we must say—that the atonement had no direct reference to the non-elect ; or that its design was to save them,—which no Calvinist will admit ; or that its design was to *aggravate* their condemnation—which is so contrary to the whole tenor of scripture, that none will dare formally to maintain it. And yet if he died for the elect, as elect persons whom he intended to save, he must also, in the view of our opponents, have died for the reprobate, as reprobate ; i. e. for persons whom he intended to leave in a state of condemnation.

The design of God in any action, can be certainly known only from his own declarations : and as the opinion, that the atonement was to render salvation *possible* to all, and *certain* to the elect, is totally unsupported by the sacred volume, and directly contradicted by it, as has been shown already, it ought not to be accredited for a moment. Salvation is not rendered possible to all, for some have sinned the sin which is unto death, and either this sin was never atoned for, or it was atoned for with the determination at the time that it never should be forgiven. What kind of an atonement this was, I leave for others to determine. The atone-

* I do not mean to assert, that there is not infinite merit in the obedience of Christ. It is *infinitely* sufficient for the purpose for which it was designed, but for none other. But whether one sin would have required the same suffering in *degree* I know not ; in *kind* it would. Rom. vi. 23.

ment, consisting in the obedience and sufferings of Christ, was to render salvation *certain* to those for whom it was made. This has already been proved. Indeed the procurement of salvation, on certain after conditions to be complied with, is no procurement, unless these conditions actually take place. And when we consider that these conditions are entirely at the disposal of God, and that he not only has not secured them, but has determined from all eternity not to constrain some men to comply with them—and that as they did not like to retain God in their knowledge, so he has hitherto excluded the greater part of the human family from his word, the only possible means of arriving at this salvation—it seems passing strange that any should say, he has rendered salvations *possible* to all, and wills it to all. And what is salvation? Does it not include all the graces of the Spirit, faith, love, &c. as essential parts of it; And yet we are told, that he wills them salvation, and does not give them faith. As well might we say that he wills them heaven and not holiness; or that they should enjoy perfect vision, and yet have neither sun, nor moon, nor stars, to guide their wanderings.*

But this scheme, we are told, exalts the mercy of God. The reverse shall hereafter be shown to be true: at present we observe—that however large a grasp it may at first view seem to have, it leaves every thing so indefinite that nothing would be secured.

The mercy of an action cannot be separated from its *design*. If he *designed* their salvation in giving his Son to die for them, it was indeed an act of mercy; but such a supposition is utterly inconsistent with the doctrine of decrees. But if he made an atonement for the non-elect, and at the same time, designed that they never should be benefitted by it, but that it should turn out to their greater condemnation, then it was not in *mercy* to them, but in *wrath*. And indeed, when these persons are contending for the doctrine of decrees, we suppose that they must believe in a definite atonement; yet when they come to dispute on the doctrine of the atonement it is the doctrine of decrees which they seem to deny. Some of them have been known to say, that when disputing about the atonement, we ought to leave out of view the doctrine of election, &c. and well they may say so; for the establishment of the one must be on the ruins of the other. I shall close this argument by remarking, that to a consistent Calvinist the preceding remarks furnish an infallible clue to the proper interpretation of many general expressions in the scriptures, which are always held up as very decisive in this controversy. Is Christ said to have died for the world? It was “that the world through him might be *saved*,” John iii. 17.—“not to judge the world but to *save* the world,” John xii. 47. Did he give his flesh for the world? It was “for the *life* of the world,” John vi. 51. Did he taste death for every men (*uper pantos—uiou*, is probably

* This is to be effected, we are told, by natural ability. An ability *without* Christ strengthening us the scriptures nowhere recognise. How much ability has the branch to bear fruit except it abide in the vine? *no more*, &c. John xv. 4.

the word understood—see the following verse) it was to bring every man to *glory*," Heb. ii 9. 10. If, then, we explain these expressions in their greatest latitude, we must also suppose that the salvation of *all* was designed, and that the design has failed of accomplishment; but if the *design* of salvation be limited to a part, these expressions must be limited to a part. The same expressions which may at first view *seem* to prove that Christ died for all, will also prove it was with the design of *saving* all.

(*To be continued.*)

GLEANINGS.

We are indebted to our correspondent J. A. for most of the following "*Gleanings*," and for which, we return him our thanks, and request a continuance of his favours.

Though all the doctrines and injunctions of the Redeemer, may not be in themselves, or in regard to the matter of them, of equal importance and necessity; yet having His sanction and authority, they are in this respect all on a level, and equally entitled to the regard and observance of men.—Though some false opinions, or corruptions in religion, may be more pernicious in degree, than others—yet being of the same nature and kind, they deserve to meet with the same treatment. If they belong to the class of error—this is a sufficient reason for their being rejected, resisted, and rooted out.—BRUCE.

A bad action is like a single murder, but a wicked principle is like throwing lighted gunpowder into a town; it is like poisoning a river; there are no bounds, no certainty, no end to its mischief.—The ill effects of the worst action may cease in time, and the consequences of your example may end with your life; but souls may be brought to perdition by a wicked principle, after the author of it has been dead for ages.—*Ch. Mag.*

It is a dangerous principle to give up those truths that are disputed among men esteemed pious and learned. And an appearance of saintship alone, without a sound profession of the faith, and a gospel conversation, is not all that is necessary for church communion.—DR. ANDERSON.

Let no man deceive you with vain pretences; but hold fast the truth as it is in Jesus—part not with one iota—and contend for it, when called thereunto.—DR. OWEN.

"If they be one of Christ's small things," says one, "let them go." But if they be one of His truths, will you call that a small thing? His small things, are great things. It might be proved to you, that there never was a controversy since the beginning of the

world, even touching the most momentous truths, that was not accounted a small thing while it was occasion of trial.—**LIVINGSTON.**

None of the concerns of the Redeemer should be accounted small, because his authority is great ; all his affairs are wisely adjusted, and the best conducive to great ends : Whatever he adopts as part of his cause, is sufficiently great for his followers to espouse, and of too great moment to be neglected by them. Every pin in his temple is necessary, and designated for its proper use.—**DR. WILLIAMS.**

But even with respect to truths comparatively small, they may be great in their season, when they are the words of Christ's patience. Nay, the less a truth seems, and of mean value with many, it makes the christian's adherence to it a greater testimony. Yea, it may be said that every corruption of the truth hath an aim at the very soul of religion, by a direct tendency thereto.—**FLEMING.**

The least truth ought to be sacred to every one of us, who are called to prove all things, and to hold fast that which is good ; for the loss of the least truth, whether you consider it fundamental or not, is of dangerous consequence. The loss of the least truth is as the loss of a diamond out of a ring, or a jewel out of the Mediator's crown. The gospel is like a ladder, that hath so many steps or rounds ; every truth is like a round of that ladder, and by these rounds we climb up to heaven ; if therefore, you break any round, you are in danger of falling, and your climbing up is rendered either difficult or impossible.—**R. ERSKINE.**

Surely the very circumstantial of christianity like the filings of gold, are precious, they should not be thrown away ; but carefully gathered up and preserved. And pray, how may the circumstantial truths of the gospel be known from the essential.—**DR. ANDERSON.**

In philosophy, a small fault in the beginning, is a great and foul fault in the end. So in divinity, one little error overthroweth the whole doctrine ; and the doctrine is not ours, but God's ; therefore, we may not change or diminish one tittle thereof : One little point of doctrine, is of more value than heaven and earth ; therefore, we cannot abide to have the least jot thereof corrupted.—**DR. LUTHER.**

It is uncertain what the great fundamentals in doctrine, worship, discipline and government are. It is uncertain who are the pious and the holy. I find most men ready to canonize those of their own party. It is uncertain what

the pious and learned differ about. This good man must be indulged in one point, that good man in another, the third in his, and the fourth emboldened by the success of the other three, comes in with his demand ; and so on. Take for instance, the Westminster Confession, Catechisms and Directory, and send them to the church of England, then to the Baptists, and men of Mr. Baxter's sentiments, then let each of these cull out what they do not approve of, the remaining part would resemble the English parliament in the days of Oliver Cromwell, and might be called, as it was, the Rump. Then send this to such men as the late Mr. Dickenson of New Jersey, (otherwise a good man,) and to Messrs Glass and Archbold in Scotland, and they will devour the rump also.—GILLATTY.

Bishop Bradwardine, in discoursing of the Supreme Being, has these remarks. God cannot change ; he is not liable, for example, to the motions of joy, sorrow, anger, or in any respect passive ; since if he was, he would be changeable ; whereas God is always the same, and never varies, he cannot change for the better, because he is already perfectly good : Neither can he change for the worse, because he is necessarily perfect ; and therefore cannot cease to be so. If it were possible for God to wish any thing, and yet not bring it to pass, he would, and must from that moment cease to be perfectly happy : Especially as it is impossible that he should choose any thing but what is right. If you allow, 1. That God is able to do a thing, and 2. That he is willing to do a thing ; then, 3. I affirm, that thing will not, cannot go unaccomplished. God either does it now, or will certainly do it at the destined season ; otherwise, he must loose his power or change his mind. He is in want of nothing to carry his purposes into execution.—Hence the remark of the philosopher, *si potuit et voluit egit*. He that hath will and power to do a thing, certainly doth that thing. Again, if the will of God may be frustrated, the defeat would arise from the created wills of men, or angels ; but we can never allow any created will, angelic or human, to be superior to the will of the creator. Both the divine knowledge, and the divine will, are altogether unchangeable : Since if either the one or the other were to undergo an alteration, a change must take place in God himself.—MILNER.

Pious Bishop Paulinus, was requested for his picture, he refused and called it a piece of folly : But he gave a picture of his heart. How should I dare, said he, to give my picture, who am altogether like the earthly man, and by my conduct represent the carnal person ; on every side shame oppresses me. I am ashamed to have my picture drawn as I am, and I dare not consent to have it made otherwise. I hate what I am, and I am not what I would wish to be.—

But what avails it me, wretched man, to hate evil and love good—since I am what I hate, and sloth hinders me from endeavouring to be what I love : I find myself at war with myself, and am torn by an intestine conflict. The flesh fights against the spirit, and the spirit against the flesh.—The law of the body opposes the law of the spirit. Wo, is me because I have not taken away the taste of the poisoned tree, by that of the saving cross. The poison communicated to all men from our first parent by his sin, yet abideth in me.—*Ib.*

Give what thou, Lord, commandest, and command what thou wilt.—*ST. AUGUSTINE.*

When at any time, I walk in darkness and have no light, let the remembrance of past goodness cheer my drooping spirits, and strengthen my feeble knees. And O, thou gracious covenant God, who hast borne with me so long, do thou from henceforth, enable me to follow thy dear Son, as the good Shepherd. O, lead me by thy merciful hand, enable me to endure unto the end, to awake up after thy likeness, and to be forever with the Lord.—*NEWTON.*

That was a very *legal* prayer of Peter, “Lord, *depart* from me, for I am a sinful man” :—if it had run in a *gospel* form, it would have been, “Lord, *come* to me, for I am a sinful man.”

By nature we are all Arminians, Socinians, yea, Atheists, “*without God in the world.*” Therefore suspect the principle that is most natural.

All is not wise, that wise men say ; nor all good, that good men do ; the best of men are but men at the best.

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had, lifting up his eyes to heaven, said, “Lord, thou knowest where I have laid up my treasure.”

ITEMS OF INTELLIGENCE.

INSTALLATION.

On Wednesday the 12th inst. the Rev. JOHN AL BURTIS was installed pastor of the 3d Presbyterian congregation in this city. The sermon was preached by the Rev. Samuel Nott, from Romans i. 16. and an able, appropriate and impressive charge was delivered to the pastor elect, by the Rev. H. R. Weed. Charge to the congregation by the Rev Mr. Yale. May this newly established union of pastor and people be abundantly blessed to the spiritual prosperity of both, by the great head of the church—and may this people long bear grateful testimony to the truth of God, in the love of it.

REVIVALS.

Revivals of religion are said to have recently occurred in the following places, viz :

Hamilton College ; Bethlehem and New Milford, Conn. Newark, New-Jersey ; Southbridge, Mass. Westminster, Vt. Vassalborough, Maine ; Cincinnati, Ohio ; Martinsburgh, and Sandy Hill, N. Y. Bertle county, North Carolina ; Jefferson College and Warren, Penn. Edgefield and Robertsville, South Carolina ; French Creek, Lewis county, Va. Blandford, Mass. and Ashford Conn.

LIBERALITY.

A clergyman is advertised for, in a southern paper—no matter what denomination, if he is a good man and a christian, and comes well recommended for piety and literary attainments ! !

In the foregoing paragraph, we have a correct specimen of the nature and tendency of that liberality towards all classes of religious sentiments, which is so much admired and practised at the present day, and which, if a man possess not he is stigmatized as a malicious BIGOT : Do any require proof of this ; every day's experience, confirms the melancholly fact. We have recently witnessed, almost within the vicinity of our own city, a whole congregation, fleeing from the house of God, and proscribing their minister—and for what ? Because, forsooth, his BIGOTRY would not allow him to hold fellowship with, and acknowledge the christianity of those, who have rejected, and denied the divinity of the only Saviour of sinners ! And yet, these same men, are your charitable, your LIBERAL men. Of all the species of bigotry that have afflicted the human race, we know of none so destructive to the best interests of man, as the BIGOTRY of LIBERALITY—a kind of bigotry which spurns and tramples under its feet every thing that bears the least resemblance to a rational and definite knowledge of, and adherence to divine truth. This is the kind of bigotry, peculiar to the enemies of the church, (whatever be their pretensions.) the kind of bigotry infused into the mind of Eve, by the arch deceiver : And the kind of bigotry which comes with death and misery to the abodes of men. “ *Let every man be persuaded in his own mind,*” ; “ *for many have a name to live, and are dead.*”

The following is the account referred to in the preceding remarks :

A large number of the most wealthy and respectable inhabitants of the religious community in Northampton, have recently receded from the Old Calvinistic Church and Society, under the pastoral care of the Rev. Solomon Williams and his colleague the Rev. Mark Tucker.

The reason assigned by the receders is, that Mr. Tucker, (who was recently installed) now refuses to exchange with christian ministers of the Unitarian churches, although, previous to his installation, he gave the assurance that a different course would be pursued.

A new society has been formed, and the Rev. Mr. Ware, has been invited to organize the church. At present public worship is to be held in

the Court House ; but it is intended to erect a new house, as soon as arrangements can be made for completing the same.—*Boston Ev. Gaz. Dec. 25.*

If it be true that Mr. Tucker, did, before his installation, agree to exchange with the Unitarian clergy, he certainly merits the severest censure ; but it requires better proof than is contained in the statement before us, which is evident by from the pen of an Unitarian, to impress upon our minds such a belief.

It appears from the late message of Gov. CLINTON, to the legislature of this state, that the number of children now taught in our common and free schools, exceeds 400,000 ; 10,000 are instructed in the free schools of the city of New-York. The number of students in incorporated academies, is 2,600 ; and in our colleges, 755. The common school fund, is stated to be \$1,700,000, and its annual income, \$98,000.

RELIGIOUS NEWS PAPERS.

The first number of the third volume of the *New-York Religious Chronicle*, comes with the recommendation of about fifty clergymen of different denominations. The avowed design of this paper is, to give "an impartial register of passing events in the christian world," and to this plan it closely adheres : We do not recollect to have seen a doctrinal point discussed in the Chronicle since our acquaintance with it ; but for the quantity and variety of its intelligence it has but few equals.

The *Western Recorder*, published at Utica, and the *Northampton Oracle*, are now published weekly, instead of semi-monthly as heretofore.

The *Boston Recorder* and *Telegraph*, have been consolidated.

SANDWICH ISLANDS.

Christianity has become the established religion of this nation. The observance of the Sabbath has been enjoined by the public council, and churches are erecting at all the missionary stations, by the order, and at the expense of the government.

CATHOLICISM IN HUNGARY.

'I can protest,' says the Rev. Joseph Wolf, 'that the name of Christ and the Bible are unknown to the Catholic people in Hungary, which accounts for the great number of robbers and murderers in that country. The worship of images has taken place of the worship of Christ, though, in some places in Hungary, religious worship is altogether forgotten.'

Proceedings of the American Society for Meliorating the condition of the Jews, copied from *Israel's Advocate*. The following are the instructions to the Agent appointed by the Board, to proceed to Europe, as mentioned in our last.

1st. To make known to the Jews in Europe the nature, character and design of our institution—to convey to them certain information of our situation and prospects—to inspire in them a confidence in our stability and operations ;

and encourage them to give up their names to be enrolled in the list of emigrants.

2d. To make known to the christians in Europe the plans and resources of our society—the interest, in behalf of the Jews, which is excited in this country, and the nature of the efforts which are now making by American christians to meliorate their deplorable condition—to induce them, by co-operation with us, to forward our great designs, and especially to aid us in facilitating the passage of the Jews to our shores, in which particular, our constitution forbids us to extend to them the helping hand.

3d. To ascertain the views which European Jews entertain in relation to our society, and the probable influence of our plan upon their minds in inducing them to emigrate, and to obtain and convey to the board such particular and general information on this subject, that we may know on what we have to rely, how to shape our operations, and how far we will probably be enabled to realize the great object of our association.

4th. To ascertain the number, character, and circumstances of those Jews who are now ready and willing to come to America ; and to take such measures and precautions that the board may be relieved from the danger of imposition from any who may hereafter desire to come to us ; and to form such acquaintance and connexion with distinguished friends of the Jews on the continent as will insure to us, in time to come, a regular, correct and satisfactory correspondence.

5th. To solicit donations in money and books, particularly in Great Britain and Ireland ; and to form co-operating societies wherever the same can be advantageously effected.

We had intended in this number to have given at large, our views of this important measure of the board.—But a letter from a correspondent, which will be found in a subsequent page, so fully expresses our ideas on this subject, that we deem any further remarks at present unnecessary.

At their regular meeting in December, the board directed “the land committee” to present, as soon as possible, a report containing a statement of the best sites which have been or may be offered to them for the intended settlement, that the board may, without any further delay, select and purchase, and go on to the consummation of the declared objects of the institution.

They also directed their agent, the Rev. Mr. Frey, to visit, during the winter, the congregations in New-Jersey and on Long Island, where he can obtain an opportunity to preach, and receive collections in aid of the funds of the society.

They also directed him, early in the spring, to visit the societies already formed in the states of New-York, Vermont, Massachusetts, Connecticut and Rhode-Island, with a view to encourage them ; and receive collections from

them, and also to form new societies in his route, wherever it shall be practicable.

BAPTIST GENERAL TRACT SOCIETY.

The last number of the *Star* contains notices of the formation of five additional auxiliaries to this institution, in different parts of the country.

The receipts of the American Tract Society from the 20th Sept. to the 20th of Nov. 1824, as reported in the *Tract Magazine* for Dec. amount to \$1,020 97.

The number of tracts printed by the society since the first of May last exceeds \$600,000. Five new depositories are announced.—*N. Y. Rel. Chron.*

RESTORATION OF THE JEWS.

A writer in the "*Brockville (U. C.) Recorder*," of the 6th inst. over the signature of "*Observer*," in speaking of the present dispersion of the Jews, and of their restoration to the *Holy Land* or *Palestine*, says, that he believes they will soon take possession of their ancient country; and also states, (on what authority he does not mention,) that "the **GRAND LODGE** will meet at **JERUSALEM** in full assembly, and it being composed of *delegates from all parts of the world*, it will be the **MOST IMPORTANT MEETING THAT EVER TOOK PLACE IN THE WORLD!**"—*Pitts Rec.*

PRESBYTERIAN CHURCH IN THE WEST INDIES.

A Glasgow paper, in speaking of the establishment of Presbyterianism in the British W. Indies, says—A considerable time ago we stated, from good authority, that we knew it to be the intention of government to provide for the establishment of Presbyterian clergymen, in such of our West India colonies as may require religious pastors of our established church. Application was made subsequently, by various presbyteries to the colonial office, for a share in the church establishment in the West Indies, for the Presbyterian church. This was met with an answer, such as might have been expected, namely that the church establishment in the West Indies was and must remain Episcopalian. A subsequent application, however, upon a proper footing, namely, if government would provide for the support of Presbyterian clergymen in such colonies as might require them, has met with an immediate compliance. The Presbytery of Glasgow have received a letter from Earl Bathurst, stating it to be the intention of His Majesty's government to do so."

The anniversary of the landing of Wm. Penn, on the shores of America, was for the first time celebrated at Philadelphia on the 4th ult. Lætitia court, once the residence of this illustrious sage. Mr. Duponceau, delivered an address upon the occasion, the whole forming an interesting scene.

WHAT IS TIME.

(By the Rev. JOSHUA MARSDON.)

I ask'd an aged man, a man of cares,
 Wrinkl'd and curved and white with hoary hairs ;
 " Time is the warp of life," he said, Oh tell,
 The young, the fair, the gay, to weave it well !"

I ask'd the ancient, venerable dead,
 Sages who wrote, and warriors who bled ;
 From the cold grave, a hollow murmur flowed,
 " Time sow'd the seed we reap in this abode !"

I ask'd a dying sinner, ere the tide
 Of life had left his veins—" Time !" he replied,
 " I've lost it ! Ah, the treasure !" and he died.

I ask'd the golden sun, and silver spheres,
 Those bright chronometers of days and years ;
 They answered, " Time is but a meteor glare,"
 And bade us for eternity prepare.

I ask'd the seasons, in their annual round,
 Which beautify or desolate the ground ;
 And they replied, (no oracle more wise)
 " 'Tis folly's blank, and wisdom's highest prize !"

I ask'd a spirit lost, but Oh the shriek
 That pierced my soul ! I shudder while I speak !
 It cried, " A particle ! a speck ! a mite
 Of endless years, duration infinite !"

Of things inanimate, my dial I
 Consulted, and it made me this reply ;
 " Time is the season fair of living well,
 The path of glory or the path of hell."

I ask'd my Bible, and methinks it said,
 " Time is the present hour, the past is fled :
 Live ! live to day ! to-morrow never yet
 On any human being rose or set."

I ask'd old Father time himself at last,
 But in a moment he flew swiftly past :
 His chariot was a cloud, the viewless wind
 His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel, who shall stand
 One foot on sea, and one on solid land ;
 " By Heaven," he cried, " I swear the mystery's o'er ;
 Time was," he cried, " Time shall be no more !"